

A

N^o 2

SERMON

Preach'd in the

PARISH CHURCH

OF

WINGHAM, in KENT.

On Sunday, July 2. 1727.

Occasion'd by the DEATH of

His late Majesty KING GEORGE,

Of Glorious Memory.

By WILLIAM NEWTON,

Minister of the said Parish.

L O N D O N :

Printed for S. BILLINGSLEY at the Judge's
Head in Chancery lane: And Sold by J. Ro-
berts at the Oxford-Arms in Warwick-lane,
J. Billingsley under the Royal Exchange; and
J. Abree at the Printing-Press in Canterbury.

1727.

[Price Four Pence.]

SERMON

Preach'd in the

PARISH CHURCH

OF

WINGHAM, in NEWT.



On Sunday

October 1777

His late Majesty King GEORGE

Of Great-Britain.

By WILLIAM NEWTON,

Minister of the said Parish.

LONDON.

Printed for S. BARNARD in the Strand
Near the Church of St. Martin in Vintria Lane
And sold by X. ROBERTSON in Water Lane
Near the Old Church in Water Lane
T. BARNARD under the Royal Exchange; and
J. ROBERTSON at the Printing-Press in Castle Lane.
Price four Pence 1777.

2 SAM. i. 27.

*How are the mighty fallen, and the
weapons of war perished!*

THE former of these books, ascribed to *Samuel*, concludes with an account of the famous battle between the *Israelites* and the *Philistines*; in which the *Israelites* were entirely routed.

The *Philistines* closely pursu'd *Saul* and his sons; three of which, *Jonathan*, *Abinadab*, and *Malchishua*, fell in the pursuit; and *Saul* himself, being hard pressed by the enemies archers, was in very great danger.

Finding himself *sorely wounded*, and dreading to fall into the enemies hands, he bid his Armour-bearer run him thro' with his sword; but *he* not daring to do it, *Saul* fell upon his *own* sword, and expir'd: which his faithful servant perceiving, drew his sword and dispatch'd himself.

David (as appears from the beginning of the *second book of Samuel*) had not been above two days at *Ziklag*, before the sad news of this defeat was brought to him by an *Amalekite*; who, giving a particular account of the action, produced *Saul's*

crown and bracelet for a confirmation of his death ; telling him also, that *Jonathan* was dead.

This he thought a very acceptable piece of news to *David*, who, by God's own appointment, was the next in succession to the throne of *Israel* ; and, no doubt, expected a reward worthy the importance of his message.

But it met with a quite contrary reception from *David* ; who not only solemnly mourned for *Saul*, and ordered the *Amalekite* to be put to death, because he boasted that he had slain him ; as we find *ver. 11—16.* but occasioned his expressing himself in such accents of sorrow and lamentation, as are recorded in this chapter ; from *ver. 19.* to the end ; and which is generally esteemed a composition of exquisite fineness and beauty. He begins,

The beauty of Israel is slain upon the high places : how are the mighty fallen ! *ver. 19.* By the *beauty of Israel*, some understand their military glory ; but others refer it to the gracefulness of *Saul's* person, or the lustre of his majesty, and the honourable post he sustain'd, and always appeared in, before his people.

Being justly apprehensive what satisfaction and encouragement this would afford the *Philistines*, from whose oppression and tyranny, the *Israelites* had, in some measure, been rescued by the courage and conduct of *Saul*, he wishes it might, if possible, be for ever concealed from them ; *Tell it not in Gath ; publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice ;*
lest

lest the daughters of the uncircumcised triumph.
ver. 20.

Nay, so great was the horror, which he conceived at this publick loss, that he seems (with a licence not to be condemn'd in a poetical exaggeration) to curse the place or scene of the misfortune. *Ye mountains of Gilboa, let there be no dew; neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away; the shield of Saul, as tho' he had not been anointed with oil.* ver. 21.

He then proceeds to instance in some of the particular excellencies both of *Saul* and *Jonathan*; for which their death required so solemn and passionate a lamentation.

And here he first celebrates their personal courage, and the success they generally had in their wars. *From the blood of the slain, from the fat of the mighty the Bow of Jonathan turned not back; and the sword of Saul returned not empty.* ver. 22. and in the 23d verse, they are said to have been *swifter than eagles, stronger than lions*; i. e. (says one) they seemed to have the quickness, the force, the boldness of those noble animals without their fierceness; but as tempered by humanity, and directed by reason and wisdom.

Then he sets forth the affluence and prosperity the *Israelites* enjoy'd under the government of *Saul*. *Ye daughters of Israel, weep over Saul, who cloathed you in scarlet with other delights; who put on ornaments of gold upon your apparel.* ver. 24. Some, indeed, understand this beautiful
image,

image, of the spoils of war taken from the enemy; but it seems rather to relate to the promoting industrious arts at home, and advancing commerce abroad; whereby the wealth and glory of the people were increased.

Having then bemoan'd the loss of *Jonathan*, in particular, from that peculiar affection and league of friendship that was between them, (*ver.* 25, 26.) *David* closes this excellent and admir'd lamentation in the words of the text, *How are the mighty fallen, and the weapons of war perish'd!* Some interpreters take *the weapons of war*, properly; because the *Israelites*, in this fatal battle, lost not only their brave commanders and soldiers, but their *arms* and *instruments* of war also. But others understand it *metaphorically*, for the *persons* who managed those *weapons*; those who had the command and conduct of the war. And then the sense is the same with the former part of the text—*How are the mighty fallen, and the weapons of war perished.*

Now if *David* was so deeply affected at the news of the fall of him whose death made way for his own accession to the throne of *Israel*, as to express himself in so pathetical and passionate a manner, it will surely be very unbecoming in *us*, upon the sudden and surprizing news of the death of a far *greater* and *better* prince than king *Saul*, to be wholly senseless and unaffected; or to contribute never a flower to adorn his hearse.

He is fallen, under whose wise, and just, and indulgent government at *home*, we of this nation enjoy'd

enjoy'd more liberty, more plenty, and more security from all manner of injury and oppression, either Civil or Religious, than any *other* nation, on the face of the earth; and by whose no less wise, just, and moderate presiding at the head of affairs *abroad*, the balance, the peace, and liberties of *Europe* were preserved and secured.

Upon the fall of a person so great, and of such mighty influence on the publick happiness, in so critical a juncture, it may therefore be justly expected, that something will be generally said in our religious assemblies, in respect both to our own duty, and to his memory, who, under God, was the protector of all that could be dear and valuable to us, either as men, or christians.

But this, not with any view to the raising any distrusts for the *present*, or of forming melancholy prospects for the *future*; since we are still under the protection of the same wise and good *providence* we were before; and under the government of a most *gracious Protestant prince*, the inheriter of his royal father's virtues, as well as of his crown; but that we may with due honour and decency attend our late sovereign to his grave, and pay his sacred ashes that tribute of condolance (the only tribute we can now pay him) which his personal excellencies, as well as regal dignity, demand of us.

In my farther discourse on the text therefore, I shall observe this method.

First,

First, I shall briefly reflect on the natural frailty of mighty men, or princes; or shew that they must fall, or die, as well as meaner persons.

Secondly, I shall represent the reasonableness of publick sorrow and lamentations upon the death of such persons. And,

Thirdly, Direct to the manner in which their death ought to be lamented, that so it may not be sorrow altogether fruitless and ineffectual; but of some good use to our selves. I begin with the

First, Which is briefly to reflect on the natural frailty of mighty men, or princes; or to shew, that they must fall or die, as well as meaner persons.

The text indeed, has an immediate respect to the death of two unhappy princes, who fell not in a *natural*, but *violent* way; but it can by no means be improper for us to extend our thoughts farther; to consider *their* case, as the common case of *all* princes as to the *end*, however it differs in the *means* of effecting it.

This the *Psalmist* instructs us in, *Psal.* cxlvi. 3, 4. *Put not your trust in princes, nor in the son of man* (i. e. in the best and greatest of the sons of men) *in whom there is no help; his breath goeth forth; he returneth to his earth.* And again, in *Psal.* lxxxii. 6. *I have said ye are Gods, and ye are all the children of the most high; nevertheless*

Nevertheless ye shall die like men. Princes are a sort of titular *Gods* upon earth; being vested with supreme authority, and receiving, on that account, the honours and addressees of those below them: But they must *die like men*. This is the conclusion of all; the common end of the greatest, as well as the meanest persons: *They shall lie down alike in the dust, and the worm shall cover them.*

When *the king of terrors* comes, he makes no manner of distinction between them who were *crown'd with glory and worship*, and the man, who had not where to lay his head, till death afforded him a place for it. However princes may be distinguished from others, while they live, they are under the same hard and inflexible necessity of dying. This is the common condition of mortality: this is a law to which all the sons of men are equally subject, by the decree of Heaven, by the constitution of their nature, and by the demerit of their sins. No royal descent, or long ennobled blood, can plead an exemption from this inevitable lot. No outward splendor or magnificence, can keep out the shadow of death. *All flesh is grass, and the glory of it, as the flower of the grass. Where is the house of the prince? He shall be brought to the grave, and remain in the tomb; the clods of the valley shall be sweet to him, and every man shall draw after him, as there are many before him.* There is no distinction between the dust of an emperor and that of a slave; but of both it may be equally said, *The worm*

worm is spread under thee, and the worms shall cover thee.

Princes are composed of the same frail materials and principles of corruption, with their subjects and dependants: their territories and dominions are but grants limited for a time, by a superior lord; and, at his command they must leave the possession and inheritance of them to others.

But there is no need of proving, or illustrating a truth so universally known and assented to; and which has so sensibly evinced and explained itself, in our loss, and therefore I shall proceed.

Secondly, To represent the great reasonableness of publick sorrow and lamentations, upon the death of mighty men or princes.

There were several considerations, we see, that excited *David* to bewail even the death of king *Saul*; who, tho' the *first*, was none of the *best* kings of *Israel*. But as it was *our* happiness to enjoy a wise, a good, and excellent prince, so our sorrow must, of necessity, arise in proportion to the sense we have of the loss sustained by his death.

Several reasons may be given why the death of good princes should be thus lamented, but I shall mention only these *two*.

1st, Their memory may justly challenge this in return for the signal benefits we enjoy'd under their government. *Good princes* are the chief instruments of Divine Providence, to procure and preserve.

preserve the present welfare and happiness of mankind; to convey and secure to us the benefit and advantages we have above other creatures, by being link'd in society with one another. 'Tis to *them* we owe the safety of our persons and possessions: It is from their encouragement, that advances are made in the several arts and sciences, conducing to the happiness of civil life; nay, to *them* we owe, in a great measure, our improvement in *divine*, as well as *human* knowledge; and it is from their just administration, that we are enabled to *lead a quiet and peaceable life, in all godliness and honesty*. Few of us consider how much we are obliged to *good* governours, because we neglect to represent to our minds, the wretched condition of a nation under *bad* ones, *Solomon* tells us, that *When the righteous are in authority, the people rejoice; but when the wicked, i. e. arbitrary and tyrannical princes, bear rule, the people mourn*. Prov. xxix. 2.

In that; a good prince is a publick benefactor; the most powerful instrument of doing good; and the liveliest image and representative of God himself; *By whom* it is that *kings reign, and princes decree justice*.

And as they are, upon this account, to be highly honoured and esteemed, while they *live*, so ought they to be mourn'd for, and lamented, at their *death*.

This is a practice not only agreeable to nature, but countenanced by most eminent examples in sacred history.

Besides *that*, in my text; we are told, that when *Moses the servant of the Lord* died (who was, in effect, a king in Israel) *the children of Israel wept for him in the plains of Moab thirty days.* Deut. xxxiv. 8. In like manner, when *King Hezekiah slept with his fathers*, we read, that *all Judah and Jerusalem did him honour at his death.* 2 Chron. xxxii. 23. and upon the exit of good *Josiah*, *all Judah and Jerusalem mourned; and Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations.* 2 Chron. xxxv. 24, 25. This mourning was so deep, so solemn, and so lasting, that it became a proverb for a publick, and more remarkable lamentation: when any extraordinary mourning happened among them, it was said to be *like the mourning of Haddadrimon in the valley of Megiddon*; which was the mourning occasioned by the death of that excellent prince; as we find, *Zech. xii. 11.*

Now if publick lamentations should be proportioned to the singular excellencies and usefulness of mighty men when they fall, what just cause have we to express our sorrow and concern, on the sudden and surprizing death of *our late gracious sovereign*, by all the ways that gratitude and affection, can possibly inspire us with? On the death of a prince, *who was possess'd of all the royal and human virtues, that any nation could wish to see united in a governour*; who before he came among us, had given the world all the proof that could arise from a long experience, *that no*
height

height of power could corrupt the equity of his nature, or tempt him to do any thing arbitrary or unjust; and who throughout the whole course of his reign, made the laws of the kingdom, the inviolable rule and measure of his government; was a minister of God to his people for good; a terror only to the evil doers, but a praise to them that did well; and continually promoted the prosperity and happiness of his people: a prince, whose known wisdom, justice, and steadiness, plac'd him at the head of affairs abroad; and upon whom the eyes of all good men were earnestly fix'd; daily waiting for the happy effects of his prudent councils and endeavours to support the Protestant interest; to redress the grievances of its professors; to preserve the peace and tranquillity of Europe. Again, 2dly, There is sometimes another reason (tho' God be praised it has no place among us) for lamenting the fall of mighty men; namely, the confusion and disorder, things before well settled, are apt to be put into, at such a time. When princes die, especially when they die suddenly and unexpectedly, they surprize those depending upon them, with wonder and astonishment. Men are amaz'd and stand looking one upon another; having such a damp upon their spirits, that they know not well what to think or do. Upon such occasions as these, enemies are ever watchful, and seldom fail of making some advantages, to promote their own designs. Affairs are usually in some measure disturb'd; and when they are so, there cannot but be great uncertainty how they may

may settle again. There is a great variety of incidents, that may possibly fall in, to prevent their fixing on so good bottom as before; such as the fickleness and inconstancy of mens humours; the folly and perverseness of *some*; and the malice and intrigues of *others*; the different views, and clashing interests, of divided parties; besides ten thousand unforeseen accidents, or cross events, which may occasion much disorder in a nation, at such a time.

We have great cause to bless the good Providence of God, that all this, as to us, is *now* only matter of speculation. Tho' our sun did set, (did set suddenly and unexpectedly) yet no darkness succeeded, but another immediately arose, with equal glory and splendor, above us. "We enjoy a blessing unknown to these nations for more than an hundred years past, of a prince immediately and peaceably succeeding to the throne of his deceased father." And we have all possible reason to expect the greatest happiness and security under his government. His many princely virtues, and the affection he has always expressed for our Constitution both in Church and State, as well as his gracious declaration to his Council, (wherein there appears such a tender concern for the same invaluable blessings) leave no room to doubt of our *future* felicity; especially when our prospect is enlarged to the utmost extent of our view, by our being blessed with a QUEEN, not only admir'd for her illustrious example, since her residence among us; but

but *whose greatness of soul, made her, long ago, disdain the allurements of Popery, tho' dress'd up in all this world's majesty and glory;* and with a numerous issue, form'd upon the same excellent models, for the support of our religion and liberties in future generations.

So that, tho' the death of our late king, upon many accounts, calls for our lamentation and mourning; and his memory will be ever glorious and dear to all, who have any real concern for their religion or country; yet we have just cause for thankfulness to God too; who was pleas'd to lessen our affliction, by suffering it to befall us at such a juncture, as could give no advantage to enemies abroad, or factious spirits at home, to prevent our present gracious sovereign from peaceably ascending his father's throne, and becoming (as he was) a faithful guardian of all that subjects can wish for or enjoy.

That our *king is fallen*, is, indeed, just matter of lamentation; but there appears great reason for the moderating our grief, and turning our mourning into acclamations, when we reflect on these things; and when we consider, that of *him* it may be said, as it was of *David*, (1 Chron. xxix. 28.) *He died in a good old age; full of days, riches, and honour; and Solomon his son reigned in his stead.* But I come

Thirdly, To direct to the *manner*, in which the fall of mighty men ought to be lamented by us, that so it may not be sorrow altogether fruitless
and

and ineffectual, but of some good use to ourselves. And here

1st, Our lamentations for the death of such persons, ought always to be accompany'd with the forsaking of those sins, which might provoke God to deprive us of them. God sometimes *sends evil kings in his anger*, and takes away good ones in his wrath: And *for the iniquity of a land many are the princes thereof*. Vice and wickedness undermines the happiness of kings and kingdoms; and makes even thrones themselves to shake, to totter, and fall.

If we would incline God to continue to us the blessings of the *present* reign, we must forsake those sins and vices which (for ought we know) provok'd him to shorten the *last*. Let us hear no more of that blasphemy and prophaneness; that contempt of God and his word; that immorality and licentiousness of manners, which has too much abounded among us. Such things as these, are not only inconsistent with the purity of our christian profession, but with the peace and happiness of human society. For *as righteousness exalteth a nation, so sin is the foundation of misery and ruin to any people*.

In our mourning, therefore, let us all principally mourn for our great and crying sins, and truly forsake them. This is the way to make the times to come, happy; and without this, we can never be secure. *If we still do wickedly, notwithstanding all God's mercies to us, we shall be utterly consumed both we and our king.*

2dly,

adly, Our lamentation for the loss of our late sovereign, should naturally, and of course, lead us to pray, that all heavenly blessings may be poured down upon the head of his *successor*; that God would be pleased to inspire his majesty with a discerning heart, a wise and understanding spirit, that *he may know how to go in and out, before this great people*; that he may enjoy the felicities of a crown, without the perplexing cares and fears, the imminent dangers and hazards, that sometimes attend it; that *after his royal father's example*, he may *do justice and love mercy*; continually promote the peace and happiness of his people at home; and daily acquire such a just esteem and regard *abroad*; that the *king of Great Britain*, may still continue the refuge of the oppressed, and the arbiter of *Europe*; finally, that his reign may be long, and prosperous; and when, being full of years and full of glory, he shall be *gathered to his fathers*, he may take possession of a *Crown immortal, which fadeth not away*.

And to promote, as far as we are able, these ends of our prayers, let us never fail to add our own legal and chearful obedience and submission to his government. Let us resolve, every one of us, by reverence and obedience, by love and faithfulness, to make *him* easy, and *our selves* happy. Let us lay aside all the odious names of distinction, that have been too long us'd; divesting ourselves of all selfish concerns for our own private interests, or the interests of a party; and

C

contending

contending only who shall best promote the welfare of the community.

Let the mischievous distinction of a *court*, and *country* interest, be, from henceforth, banish'd from among us; every one becoming so much a *courtier*, as to do, what in him lies, to support the honour and interest of his sovereign; and, at the same time, expressing so much love and faithfulness to his country, as, in his place and station, to promote its security, trade, and prosperity.

3dly, Let the lamentation we bestow on the mighty when they fall, teach us, for the future, to place our whole trust and confidence in God, who only hath immortality; and whose aid and help, therefore, can never fail us. The life of the greatest prince, is so uncertain, and, at the best, so short, that nothing can be more absurd than to build our hopes and dependance too much, upon such supports. How suddenly has the first monarch of the world, yielded to the fate of ordinary men, and *returned to the dust whence he was taken!* He is snatch'd away in a moment, and we are left to make this melancholy reflection under our loss, *That there is no trust to be put in the lives of kings; nor any confidence in princes.*

We are, indeed, not only *permitted*, but *requir'd*, to trust in them, *as the ministers of God*; and so far as they appear to seek the welfare of their people, and to promote the ends for which they are appointed, we cannot but trust in, and depend upon them: but we must not trust in them
absolutely;

absolutely ; or too securely ; too anxiously and solicitously ; or so, as to divert or lessen our trust in him, *who accepteth not the persons of princes*, nor exempts them from the common law of mortality, any more than the meanest of their subjects. *Their breath goeth forth*, as well as that of others ; *they return to their dust ; and then all their thoughts perish*. But God endureth for ever : he is from everlasting to everlasting ; and his power and goodness, are as unchangeable as his being. Let us therefore *trust in the Lord for ever ; for in the Lord Jehovah, is everlasting strength*. Cease ye from *man whose breath is in his nostrils ; for wherein is he to be accounted of ? It is better to trust in the Lord, than to put any confidence in man ; it is safer to trust in the Lord, than to put any confidence in princes*. But

4thly, and to conclude. Let our lamentation and mourning on such occasions as these, be attended with the serious consideration of the frailty and uncertainty of our *own* lives ; and how much it concerns us to make a due and speedy preparation for death.

In the midst of life, we are in death ; and, tho' the state of health, may, perhaps, be active and vigorous, and our years flow briskly on, without the visible interruption of any disease, yet there are so many *by-paths*, which lead down to the chambers of death ; so many unseen accidents, which may violently cut, tho' they have no time gradually to wear out, the thread of life, that no man can have any absolute certainty of a moment's addition to his days.

Innumerable are the casualties that every moment threaten the destruction of this mortal frame, which, without any attacks from external causes, must soon sink and fall, and tumble into dust. *What is your life?* (says the apostle) *it is even as a vapour that appeareth for a little time, and then vanisheth away.* Jam. iv. 14.

What is man, at his best estate? The substance of his body is dust. The tye of its numberless parts together a puff of air. And we see, by every day's experience, as well as by the sudden exit of one of the greatest among men, how very easily such a knot is untied; dust scattered; and air dissolved.

How should the serious consideration of these things, affect our hearts, and influence our lives? *O that they were wise,* (says Moses of the people of Israel) *that they understood this, that they would consider their latter end!* Deut. xxxii. 29. And again, *So teach us to number our days, that we may apply our hearts unto wisdom.* Psal. xc. 12. intimating, that the due and frequent consideration of our mortality, is the best means to make us wise and religious. And because it is so, God is pleased often to remind us of it; to admonish us continually, *how frail we are*; that, whatever we may foolishly promise our selves, there is but a step between us and death; that it cannot be long ere we must all be brought to the grave, to the house appointed for all living.

St. Paul tells us that *the time is short*; and that *the fashion of this world passeth away.* The scenes

of this great theatre, are always shifting and turning: There is nothing fix'd and steady, permanent and durable, here on earth. We continually hear of new revolutions in the thrones of empires, and kingdoms; of new alterations in families; of new accidents to particular persons. What a change will a few months, or years, make in this assembly? How soon, probably, shall many of us be enter'd on the registers of the dead, and *go to the place whence we shall not return?*

Let us, therefore, improve all the admonitions of this kind afforded to us; and make it the great business of our *lives*, to put ourselves in a constant readiness and preparation for death; that when the appointed time of our change shall come, we may receive it, not as a curse, but as a deliverance and rest from all our labours, and as a summons to a better life.



S. I. N. I. S.

BOOKS written by the AUTHOR.

A Companion for the Grand Festival of the Christian Church, or the Lord's-day. With Forms of Prayer and Praise for the assistance of private Devotion: And Directions for the more devout attendance on the worship of God, according to the Liturgy of the Church of England, 1716.

Remarks on the reverend Dr. Snape's second Letter to the right reverend the Lord Bishop of Bangor: With some Reflections on Dr. Sherlock's Answer to a Letter, &c. 1717.

Farther Remarks on the reverend Dr. Snape's second Letter, &c. 1717.

The necessity of believing a future State, in order to the being truly religious. In answer to part of the reverend Dr. Cannon's Thoughts concerning religion, in his late Book, intituled, A Vindication of the lower House of Convocation, &c. 1718.

An earnest Call to a national Reformation, from the Consideration of past, present, and impending Judgments. In a Sermon preach'd at Wingham and Stodmarsh in Kent, on Friday the 16th. Day of December, 1720. being the Day appointed by his Majesty for a General Fast, &c.

A Thanks-giving Sermon for our double Deliverance from Popery and Slavery, on the fifth of November, &c. preach'd in the Parish Churches of Wingham and Stodmarsh in Kent, on Sunday the 4th. of November, 1722.

An Answer to Mr. Johnson's late Tract, intituled, The Cases of Occasional Days and Prayers. Containing a particular Defence of the Form for the King's Accession-Day, 1722.

An Essay against Unnecessary Curiosity in Matters of Religion; applied particularly to the Doctrine of the Blessed Trinity. Price. 6 d.

**BOOKS Printed for and Sold by S. BILLINGSLEY
at the Judge's Head in Chancery-lane.**

F O L I O.

DR. Whitby's Paraphrase and Annotations on the New Testament. 5th Edition.

Bishop Kidder's Demonstration of the Messias. 2d Edit.
Acherley's Britannic Constitution. "Wherein is prov'd that the
"placing on the Throne King *William III.* and the Succession in
"the present Protestant Heirs, is *de jure*, and justified by the Funda-
"mental Laws of *Britain*; and in which is describ'd the original
"Foundation of Parliaments, and of the Rights of the People to
"elect and instruct their Representatives; with an Historical Re-
"lation of the many Struggles in this Kingdom for preserving to
"the People their Right to have frequent Parliaments,

Dalton's Country Justice.

Vernon's Reports.

Domatt's Civil Law.

Dr. Fiddes's Life of Cardinal Wolsey.

——— Vindication of the Life of Cardinal Wolsey, in An-
swer to *Britannicus*.

Manton on the 119th Psalm.

All the Discourses, Sermons, and Tracts, of the late Reverend
Mr. Matthew Henry.

Q U A R T O.

Physices Elementa Mathematica Experimentis confirmata; five
Introductio ad Philosophiam Newtonianam. Auctore Willielmo
Jacobo Gravesande.

The Religion of Nature delineated.

O C T A V O.

Dr. Fiddes's General Treatise of Morality, form'd upon the
Principles of Natural Reason only. With a Preface in Answer to
the Fable of the Bees; and some Remarks on an Enquiry concerning
Virtue, by the late Earl of Shaftsbury.

Lord *Shaftsbury's* Characteristicks.

The Rule of Conscience: or, Bishop Taylor's *Ductor Dubitantium*
abridg'd and methodiz'd. By *Richard Barescroft*.

Harris's Sermons on the Messiah.

Billingsley's Sermons against Popery.

Shore's 14 Sermons.

Chefelden's Anatomy. 3d Edition.

Dr. Barwick's Life.

The History of England from the earliest Accounts of Time, to
the Death of the late Queen *Anne*. 4 Vols.

Dr. Gale's Sermons. 4 Vols.

D. Junii

D. Junii Juvenalis, & A. Persii Flacci Satiræ, in usum Delphini.
Editio Quinta.

S. Puffendorffii de Officio Hominis & Civis juxta Legem Naturalem. Libri duo. Supplementis & Observationibus in Academicæ, Juventutis usum auxit & illustravit. Gerschomus Carmichael, Philosophiæ in Academia Glasguensi Professor. Editio Secunda.

G. Carmichaelis Breviſcula Introductio ad Logicam veram.

Remarkable Antiquities of Exeter, with Cuts, 2d Edition.

Arithmetick made so easy that it may be learned without a Master, after a new and concise Method, the like not as yet extant. Translated from the French.

Several Persons who have already made use of this Book affirm, that one may, by reading it with some care, learn Arithmetick perfectly, without the Help of any Master.

Memoires Litt. June 1725. pag. 452.

P A M P H L E T S.

GOD, and all other Reasonable Beings happy in proportion to their Virtue; an Essay on Moral Virtue and its necessary Connection with all Rational Happiness: In a Letter to Dr. S. Clarke. 2d Edition. Price 6d.

Romulus, a Tragedy translated from the French of Mons. de la Motte.

Sermons on various Subjects, by the Reverend Mr. Fer. Hunt.

An Essay against Unnecessary Curiosity in Matters of Religion, apply'd particularly to the Doctrine of the Blessed Trinity.

A Sermon preach'd in the Parish Church of Wingham, on Sunday July 21. 1727. Occasioned by the Death of King George.

These two by the Reverend Mr. William Newton.

The Scriptures and the Athanasians compar'd in their Account of God the Father and of our Lord Jesus Christ. Price 4d.

A Second Postscript to Enthusiasm in Distress; occasioned by Mr. Nesbitt's second Letter; intitled Comprehension Confusion, addressed to Mr. Nesbitt, by Dr. Morgan. Price 4d.

The Clergies Right of Maintenance vindicated from Scripture and Reason; by William Webster, M.A. Price 1s. 6d.

An Essay in the Socratick Way of Dialogue on the Existence of a Divine Being, in Imitation of Tully's Tusculan Questions with Notes By Roger Davies Master of the Free-School in Carmarthen. Pr. 1s.

A Defence of the Negative of the two Questions proposed by Mr. Reynolds to Mr. Read. By an impartial Inquirer after Truth Price 6d.

An Answer to Mr. Reynolds; wherein the Letters to Mr. Brown are inserted at large; many Mistakes concerning the Causes of the Reverend Mr. James Read's Ejection are rectified, and the whole of that unhappy difference set in a clear Light. By James Hawkins.